

CM.

It is Ordered by the whole Synod of the
County of Oxon, That Mr. Sacheverell, who
preached the following Sermon before
the Lord Bishop of Exeter, and the Justice

Mr. Sacheverell's
ASSIZE-SERMON

Preach'd At
St. Mary's in OXFORD.

March 9th. 1703.

IT is Ordered by Us whose Names are here-
unto Subscrib'd, the *Grand Jury* for the
County of *Oxon*, That Mr. *Sacheverell*, who
Preach'd the *Affize-Sermon* this Day before
the Lord Chief Baron *Ward*, and Mr. Justice
Blencowe, *Judges* of *Affize* for the said
County, be Desir'd to Print and Publish the
same.

Sir *Edmund Warcupp*, Knight.

Francis Clerke, Esq.

Simon Whormwood-A-Deane, Esq.

William Hindes, Esq.

Charles Holt, Esq.

Leonard Trotman, Esq.

William Newell, Esq.

Henry Peacocke, Esq.

William Astrey, Gent.

Thomas Greenwood, Gent.

Nicholas Marshall, Gent.

Richard Hacker, Gent.

Lawrence Lord, Jun. Gent.

Martin May, Gent.

John Fitzherbert, Gent.

William Bull, Gent.

Joseph Meadows, Gent.

William Dalby, Gent.

John King, Gent.

Alexander Hawkins, Gent.

Richard Winlow, Gent.

J. Pollard, Esq.

Joseph Sadler, Gent.

John Goodwin, Gent.

Thomas Gregory, Gent.

THE
NATURE and MISCHIEF
OF
PREJUDICE and PARTIALITY
STATED
IN A
SERMON

PREACH'D At
St. MARY's in OXFORD,
AT THE
ASSIZES Held There,
March 9th, 170³₄.

BY
HENRY SACHEVERELL, M.A.
Fellow of *Magdalen-College*, OXON.

OXFORD:
Printed by *Leon. Lichfield*, for *John Stephens*, Bookfeller:
And are to be Sold by *James Knapton* at the *Crowne* in
St. Paul's Church-yard, LONDON. 1704.

THE
NATURE and MISCHIEF
OF
PRESBYTERIANISM
IMPRIMATUR,

Guil. Delaune,

Mar. 25. 1704.

Vice-Canc.

BY
HENRY SACHSEVERELL, M.A.
Fellow of Magdalen College, Oxon.

OXFORD:
Printed by James Ingham, for John Sturges, Bookseller,
and are to be sold by James Knapton, at the Crown
in St. Paul's Church-yard, LONDON.

To the RIGHT HONORABLE
THE
Lord Chief Baron *WARD*,
AND
Mr. Justice *BLENCOWE*,
Her MAJESTY'S Judges in the Oxford Circuit:

AND
To the RIGHT WORSHIPFUL
Sir *Edmund Warcupp*, Knight.

Francis Clerke, Esq.

Simon Whorwood-A-Deane, Esq.

William Hinde, Esq.

Charles Holt, Esq.

Leonard Trotman, Esq.

William Newell, Esq.

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Alexander Hawkins, Gent.

Richard Winlow, Gent.

J. Pollard, Esq.

Joseph Sadler, Gent.

John Goodwin, Gent.

Thomas Gregory, Gent.

Gentlemen of the GRAND-JURY.

AS Your Commands Alone
could Induce Me to Publish
this Discourse, so Nothing
but Your Just Zeal for the
Church

The Epistle Dedicatory.

Church and Universities, which I have Endeavour'd Here in some measure to Vindicate, cou'd have Prevail'd with You to lay This Injunction upon Me. And indeed it is no Small Glory and Support to Both, when Men of Such Characters and Fortunes, shall so Signally Espouse Their Cause, as shall give Life and Credit to Religion and Learning, and make Them Once More Eminently Conspicuous by such a Noble Recommendation.

The Influence of Such Examples cannot be Confin'd to One
single

The Epistle Dedicatory.

Single County, whilst the Gentry of the Whole Nation must see Their Own Interest Involv'd in That of the Clergy, and that whatsoever Strikes at the Church, must Secretly Undermine the State. The Generous Concern You have Shewn for This Ancient Seat of Literature, is as well the Best Demonstration of the True Love You Bear for Your Country, as of Your Pious Gratitude to This Venerable Body, for Your Education in That Sound Faith, into Which You were Baptiz'd.

Such

The Epistle Dedicatory.

Such Open and Ingenious Assertions of the Good Old Principles of the Church of England, will be no less a Monument of Your Honor, Who in This Trimming Age Dare Boldly Defend Its Primitive Truth, than of the Lasting and Indelible Reproach of These Temporizing Hypocrites, who can have the Confidence both to Flatter and Betray It, and under the Pretence of Its Interest, give it up to the Insatiable Malice and Revenge of its most Inexorable Enemies.

But

The Epistle Dedicatory.

But how Happy are We in Enjoying so Many Living Confutations, of These Perfidious and Double Practices, in You! Whose Partiality was Onely Shewn in too Indulgent an Approbation of the Well-design'd Labours of

Your very Humble Servant,

HENRY SACHEVERELL.

The Epistle Dedicatory.

But how Happy are We in En-
joying so Many Living Counse-
lors of These Perditions and
Double Practices, in You! Whose
Partiality was Only Shewn in
too Indulgent an Approbation
of the Well-designed Labours

Your very Humble Servant,

HENRY SACHEVERELL

AN
ASSIZE-SERMON

Preach'd Before the
University of OXFORD.

I TIMOTHY, c. 2.
Charge Thee before God, and the Lord Jesus Christ, and the Elect Angels, that Thou Observe these Things, without Preferring One before Another, Doing nothing by Partiality.

AS all Government is Built upon Law, and all Law is Supported by the due Execution, and regular Administration of Justice, which is the Grand End and Design of Both. So there's Nothing that does more effectually Overturn Its Foundation, Countermines and Defeat Its good Intention, and utterly Disappoint and Evacuate Its Force and Power, than a *Personal Prejudice*, or a *Blind, Mercenary, and Base Partiality*. A Vice, which the Holy-Ghost thought nothing less could Guard against,

than the solemn Adjuration of the Text, Pronounc'd like a Dreadful *Anathema*, and *Commination* of Divine Vengeance upon the Guilty Offender! When therefore the Great Apostle of the Gentiles had Constituted *Timothy* Bishop of *Ephesus*, and had Ordain'd him as 'twere the *Primate* and *Metropolitan* of *Asia*; having plac'd so large a Part of the World under his immediate Care and Dominion, he sends him this Epistle, as the *High Commission* he was Impower'd to Act upon, full of Injunctions for his Sacred Office and Authority, and Rules for his Conduct and Behaviour in this his *Vice-Gerency* under *Christ*: And that he might keep up to the Dignity of his Character, and Discharge his High Trust and Calling, with equal Faithfulness and Integrity; the Apostle Foreseeing what Difficulties he might Encounter in his Duty, and how Obnoxious they might render him to all the Infirmities and Inclinations of Humane Nature, that he might be neither Over-rul'd by Passion, Bias'd by Interest, or Perverted by Prejudice, Charges and Conjures him by All that is Holy, that as he should Answer it at the Great Judgment of the Last Day, in that Tremendous *Court of Judicature*, where the Secrets of All Hearts shall be Reveal'd, that as he Rever'd the *Sentence*
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of God, and the Lord Jesus Christ, in the Presence of the Elect Angels, *He would Observe these Things, without Preferring One before Another, Doing nothing by Partiality.*

Now tho' this may be thought to be Directed to Him onely, as a *Spiritual Judge*, with Regard merely to His *Episcopal Jurisdiction*, the Power of Ordination, Censure, and Absolution, the Oeconomy and Discipline of the *Church*, yet as 'tis a Precept resulting from the Primary Nature, and Origin of Equity; or being rather Its very Notion, and the sole Method of Its Administration, It may be Extended to, and will be found a Duty of equal Use and Obligation in, All *Judicial Cases* relating to the *Body Politick*, as well as *Ecclesiastical*. And truly 'tis not easy to Determine, Whether *Government*, or *Religion*, has suffer'd more from *Prejudice* and *Partiality*, to which they will for ever stand such Irreconcilable Enemies. 'Tis This that can Transform the One into Enthusiasm, Superstition, and Atheism; and the Other into Fraud, Bribery, and Oppression; Fill Our Church with Bigots, Fanatics, and Infidels; Our Courts with Parasites, Informers, and Sycophants; and if not Timely Prevented, Subvert the Peace and Establishment of

Church and State, and Deprive us of what we can possibly Claim as our Right, either by Humane, or Divine Law. Which I hope in the Prosecution of this Discourse to make Evident, under the Consideration of these Three General Heads:

I. First, I will Endeavour to State the True Nature and Bounds of these Vices Prohibited in the Text, and shew wherein they consist.

II. Secondly, I will Point out the Causes from whence they flow, whereby their Guilt and Malignity will appear.

III. Thirdly, I will Lay open the Fatal Influence they have in their Pernicious Effects and Consequences, so as more powerfully to induce us to Prevent, or Remedy them.

I. And First to State the True Nature and Bounds of these Two Vices prohibited in the Text, and to shew wherein they consist. In order to which, We may observe that, this Expression, *quis regnans*, seems to be render'd with too much Latitude in our Translation, by *Preferring One before Another*, which confounds it with *Partiality* that follows; but as the Original signifies, and the *Vulgar Latin*

tran-

translates it, denotes *Prejudice*, which is a Thing as much Separate and Distinct from *Partiality*, as the Cause is from the Effect, and is indeed the necessary Fountain from whence it is Deriv'd. For a Man may be *Prejudic'd*, or have his Mind Prepossess'd with Vicious Inclinations, and yet in some Respects, and in some Cases, not *Act Partially*, and according to their Tendency. As an *Atheist* may do an Act of Charity, or as the *Wicked Judge* in the Gospel, *that fear'd neither God nor Man*, Avenge Oppression, and Give a Just Sentence on Iniquity. Tho' it must be confess'd, that 'tis very Seldom, and indeed the Work of Chance, and contrary to the Regular Course of Nature, when Men's *Actions* are not Correspondent to their *Principles*. But on the other Hand, Whoever is Guilty of an Undeserved, Unwarrantable, and Injurious Act of *Favor*, or *Rigor*, must be Presum'd to have his Mind Sway'd by a False Pre-conception, and to be Govern'd by the Wrong Propensities of a Deprav'd Will, a Distorted Judgment, and a Malicious Inclination.

Hence the True Nature of *Prejudice* may seem to Consist in this, That it is a Premature, Indeliberate, and Irrational Opinion, hastily fix'd in the Mind, either *For*, or *Against*

gainst any Person, or Thing, not arising from any Light, or Conviction of the *Understanding*, or the Merit, or Evidence of the Cause, but from the Predominant Controul of the *Will*, and the Arbitrary Impulse of Humour, or Imagination, Aversion, or Desire. And It may be Call'd a Kind of *Moral Sympathy*, or *Antipathy*, or a *Fantastical* Liking, or Hating any Thing, not so much from Reason as Caprice. Now tho' it is Unnatural for the Mind to Hang and Fluctuate in an Equipendency, in Relation to any Thing propos'd to the Thoughts, and that it must determine its Judgment one way or other, yet This ought always to be Regulated by the Clear Demonstration of Sense and Argument, where the Subject will admit of it, and by the most Probable Proofs where it will not. When the Understanding *Certainly* perceives the Truth of Things, it enjoys an Infallible Knowledg, and leaves no Room for Doubt, or *Prejudice*. But the Compass of This is so Narrow and Confin'd, that It serves only to Upbraid our Ignorance, and to Mortify our Pride and Ambition in this Dubious and Gloomy State here below. A Consideration One wou'd think Sufficient in it Self to make Mankind Cautious in Entertaining Opinions, and Solicitous in Establishing their Truth, to Keep their Minds
Single,

Single, Free, and Untainted, Ready to Receive Conviction, and not so Pertinacious as to Refuse all further Information, and *Like the Deaf Adder, to stop their Ears to the Voice of the Charmer, Charm He never so Wisely.*

If Men Judge before They have Thoroughly Examin'd the Force of Those Arguments, that shou'd Determine their *Last Thoughts*, it must be Owing to Fortune, that they Stumble upon Truth, and find by Accident what They Grope after in the Dark. They *Shoot at Random*, and 'tis a Miracle if They Hit the Mark, at which They never *Took Aim*. This is the Prime Source of Error in the World, Men in Defence of their own Opinions, Declare War against all Opposers: When They have once *Pronounc'd* their Sentiments, They are Resolv'd to Maintain them, and Delude Themselves into the Belief of their own Judgments, for no other Reason, but because They never Thought Otherwise. Which indeed is to Presume that They Judg'd Right, because They never Judg'd as They Ought. For then are We only properly said to *Judge*, when We have Travers'd o'er the whole Extent of our Subject, and have nicely Compar'd the different Habitues It bears, with Respect to it Self, and Other Beings, when We have
Weigh'd

Weigh'd every Doubt, and Difficulty, in the Ballance of Reason, when the Mind has Gradually Run through, and Unravell'd the Intricate Chain of Thoughts, and Consequences belonging to It, till at last upon a Compleat Survey, It Collects, Distinguishes, and Adheres to the Truth It must Rest upon, and Confide in. But how Few are there, whose Business and Leisure will admit of such a Dilatory Search, thus Accurately to Sift and Explore every Particular, that can Let in Light upon an Obscure and Ambiguous Question? And how few Things are there, that will allow such a Thorough Disquisition, such a Full, and Adequate Discovery?

But are We therefore to Throw up, and Abandon our Selves, to *Scepticism* and Infidelity? And for fear of Incurring the Guilt of *Prejudice*, and the Difficulty of Avoiding it, Believe Nothing, but what we are to Expect a Scientifical Certainty of? Must We *Trim*, and Waver, and Change our Judgments, as often as We meet with a Knotty Objection that Perplexes Us? Doubtless That is as Little a Proof of a Man's Courage, as his Reason, of his Honesty, as Religion, and as much Reproaches his Understanding, as his Manners. And on the Other Hand, must We Blindly Resolve to be Ignorant, and become

such

such *Perverse Bigots*, as to Stick to the First Crude, and Indigested Notions, that Arise from the Fumes of Lust, or the Heats of a Disturb'd and *Whimsical* Brain? Certainly the Danger is Equally Great on Both Sides, and there must be some Safe and Middle-Way betwixt these Extreams. When a Man has with all due Care, Integrity, and Circumspection fairly discuss'd his Opinion, and the Testimony on all Sides has been Calmly and Impartially Debated, He may with a *Moral Assurance*, give in the Verdict of his own Judgment, which He is Oblig'd to Stand to, and Defend, both in Justice and Honor, till better Evidence Appears, and Convinces Him to be in a Mistake. But to Assert his Notions Right or Wrong, to Shut his Eyes against the Light, Contumaciously to Withstand all Perswasion, and to Bid Defiance to Reason, is to be Wilfully and Obstinately *Prejudic'd*.

In a Word, as He who Acts with this Ingenuous Fidelity, may Rationally and Laudably Assent to those Propositions, against which He at present sees no sufficient Objection: So He who is possess'd with that Obdurate *Self-sufficiency*, as to Imagine his own *Maxims* Incontestable, and above the Reach of all Contradiction, must necessarily be Deluded into Falshood and Error, and Involv'd

in that *Prejudice* Condemn'd in the Text.

Thus far *Prejudice* has been Confin'd only to Matters of *Speculation*, and is to be Considered as a Kind of *Intellectual Sin*, and as an *Error in Judgment*; but when it comes to Break out, and Exemplify it self in Action, then it Commences *Partiality*, which is an *Error in Conscience*, and a Visible and *Practical* Instance of it. But I come, in the Second Place, to Account for all those secret Causes and Methods whereby We are Betray'd into the Errors of *Prejudice*.

II. And truly Whoever searches this Vice to the Bottom, and traces it up to its Original, will find it a very early Principle, deeply Rooted in our Corrupted Nature; springing from the Fundamental *Stamina* of our Constitution, growing up, spreading, and incorporating it self, with the Vital Frame and Effence of our Being. To this Fatal Bent, and Devious Irregularity, that Human Nature receiv'd in the Forfeiture of its Primigenial Innocence, is to be Attributed This *Παράνομος*, as the *Ancients* Styl'd it, This Hereditary Falshood. To which is imputed that almost Irresistible Sway, that Our Headstrong, and Tyrannical Will, Usurps over Our Impotent Reason, leading it Captive, and Suborning

ing it to the most Reproachful Compliances. However This may be Ridicul'd, by Profane and Senseless Atheists, as *Cant* and *Hypothesis* in Divinity, who are indeed the Greatest and most Scandalous *Examples* of its Truth: It cannot be Deny'd, but that the State We are now in (and such a State must be a Faint Transcript of the Beautiful Image of God, wherein We were Created) that not onely the Disposition, Temper, and Habit of the Soul, but oftentimes the very Power of its Reasoning, the Formation of its Idea's, and Judgment, do very much Depend upon the Texture of the Organs of the Body, and Cooperate, and in a manner *Sympathize* with its Prevailing Humours. There is a sort of Judgment as Peculiar to every Man, as the Turn of his Face, which proves to be, and may be call'd a *Complexional Prejudice*; Presiding variously in all Men, according to the several Different Proportions, and Mixtures of the Elements in Their Constitution; a Corporeal kind of *Energy*, or Superior Inclination, to which the Mind is very much subject, and from whence it Forms its *Singular* Affections, and takes all the *Colours* and *Figures* of its Passions. This is what the *Naturalists* have styl'd the *ἰδιουργεσία*, the Main Governing Ingredient in the Composition of Nature, which

Runs through, and Mingles with its whole Mass, gives a Tincture to all His Actions and Conceptions, Denominates the *Distinguishing Genius*, and by Discriminating one Man from another, seems to be a Principle of Individuation. These are as the *Philosopher* calls 'em, Συγγενή Ἀρρώγηματα *Connate Infirmities*, that are Born and Bred in Our Blood, and that produce Our Darling Vices, which, as the Apostle says, *so Easily beset Us*, and Imperceptibly Slide and Insinuate themselves into our Practice. These *Intestine Temptations* incessantly Attend upon the Mind, by which it is Warp'd and Seduc'd, not without Proclivity and Satisfaction. They are the Center in which all our Passions Terminate and Joyn, tho' never so much Repugnant to Each Other.

This will appear very Manifest, if We turn the Mind inward upon it self, to view all its secret Workings, and Trace its Invisible Labours, in its Dark Cell, by the Springs that Actuate it. This We shall find the Grand *Master-Wheel*, that Communicates Motion, and Life, to the whole Machine. Where a Man's Nature is wrought up with Impetuosity and Fire, the Spirit will Exert it self in Boldness and Ambition, in Rage and Rashness, in Turbulency and Choler. This will make all His Counsels Sanguine and Precipitate, His Actions Unadvise'd and Unsteddy

steddy. What ever *Strikes* the Imagination thus in a *Heat*, makes a strong, tho' not always a lasting Impression, and Hurries the Man away into Inordinate Transports. This Constitution, if not subdued by the Assistances of Wisdom and Grace, will neither let Us Reason coolly, Judge sedately, or Act consistently. It Drives and Over-powers Our Faculties, raises a kind of *Hurricane* in the Soul, and so Ruffles and Discomposes its Serenity, that it is no more capable of Discerning Truth, than a Troubl'd Sea of reflecting a Perfect Image. This Violent Temper has generally the Misfortune to be attended with Pride and Conceit, Vanity and Self-Love, Vices that Darken the *Inward-Man*, and Infatuate and Besot his Understanding, and leave Him utterly incapable of Conviction. For They make Him in Love with His Own Errors, Doat upon His Follies, and Admire His Deformities. They expose Him to the most Ridiculous Absurdities, to Justify and Adore His Own Crimes, and to Vilify and Depretiate Other's Merit and Vertue. Upon which account He Scorns Others, and is Himself Despis'd; while He Rails at Them He is no less Reproach'd, and is Detested by that World which He Presumes to Abhor. Such Men are always carried on with a Bitter and Furious Zeal; Fly into

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Extreams, Love, or Hate in Excess, and View every Thing through a Wrong Glass, either Magnify'd, or Diminish'd too much, by *Prejudice* and *Partiality*. They are Impatient of Contradiction, Implacable in their Resentments, Boundless in their Hopes, Fierce in their Prosecutions, Uneasy under Delays, Exalted with Success, and Dejected with Disappointment. Like the Poor *Demoniack* in the Gospel, They *are sometimes cast into Fire, and sometimes into the Water*, and never at Peace, or Tranquility with Themselves.

Thus does *Prejudice* flow from a Tumultuous and Inflam'd Imagination, which never fails to make either an *Atheist*, *Bigot*, or *Enthusiast*; and 'tis difficult to Judge, which is the Worst Madness, *to Believe Any thing, or to Believe Nothing*: For Either of 'em perfectly *Un-Man* us, Dethrone our Reason, and subject it to all the wild Extravagances, and impious Suggestions of a Sophistical Fancy, and Unbridl'd Appetite. The Certainty of Sense, and Authority of Divine Revelation, and all the Common Methods of Natural Knowledge, must be equally Thrown up and Discarded in this Case, where Men pretend to such a New Infallible Illumination, as must Superfede all Previous Instructions, either from GOD, or Nature. Such Perswasions as these,

these, when they once come to be settl'd in the Mind, Magisterially Insult over it, Baffle and Bear down its Faculties, and Demand its Assent and servile Compliance. Like Evil Spirits Blended with their Natures, they Animate 'em with strong Impulses and Delusions, break through all the Restraint of Reflection, and carry Men, like the *Swine* in the Gospel, Headlong into Perdition.

Again, Where Envy, Jealousy, or Revenge get the Upper-Hand in a Man's Temper, as they are Active, Buisy and Prying Passions, and indefatigably Working in Secret, and always keep the Soul Awake, standing upon its Guard, and ready to give, or ward a Blow, so they prepare and qualify it, to Wrest and Mis-interpret the Reports it receives; and by casting a *False Medium* before its View, play upon it with all the Illusion of deceitful Colour and Appearance. They make it like a Sick Stomach, either refuse the wholesome Diet when 'tis offer'd, or convert what it swallows into Poyson, and the Corruption of a Disease.

Where Phlegm and Melancholly make the Blood Stagnate, they Stupify the Soul, strike a Chill and Damp upon the Conscience, and render all its Conceptions Gloomy, Spleenatick and Sour. Men of this austere and fullen
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Temper, Contemplate nothing in the Divine Nature, or Law, but their Justice and Rigor; Represent GOD as an Hard and Inexorable Master, Trampling upon his Vassals, and Loading them with unreasonable Chains, and Impositions, *taking up what He laid not down, and Reaping what He did not Sow*, and making the Work of His Own Hands, the *Reprobated* Vessels of Eternal Wrath, and Vengeance, for *Invincible* Ignorance, and *Necessary* Infirmities. This is a sad Prelude to Despair, which GOD permits some Self-Tormenting and Desponding Men to Fall into, and is the most powerful Efficacy of *Devilish* Imposture, which can perswade Men to Invent, and Believe such Monstrous and Absurd Tenets, so Derogatory from the Infinite Goodness and Mercy of GOD, and so utterly Repugnant to His Glory and Honour. With these Men, a Timorous Distrust, *a fearful looking for of Judgment*, and a Superstitious Horror, Usurp the place of Reason, and the Sacred and Inviolable Name of Conscience. Their Charity is made up of Spiritual Pride, Peevishness and Censoriousness, They Treat their Brethren in their Devotions, with Blackning Contumelies, and Dire Execrations, and even GOD Himself with Amazing Impudence and Blasphemy.

It is Manifest, in all these Cases, that the Operations of the *Sensitive* Soul are Mistaken for Those of the *Rational*, and the Acts of the *Will*, for those of the *Understanding*; that a strong Perswasion, and Inveterate Stubborness, imposes upon Men for Evidence and Illumination; and Fancy and Inclination, for Demonstration and Science. These are the *Internal* Grounds of *Prejudice*, and which are laid as the *Basis* of all False Notions, and Chimerical Speculations; and prepare the way for the Erroneous Conduct of Our *Moral* Practice, which is usually Guided by them. Which I come now more Distinctly to Consider, under These Following Heads; to which all that Variety of *Prejudice* that Reigns in the World may be Reduc'd, as it Arises from One, or More of These Causes. Namely from,

1. *Education* and *Custom*.
2. *Ignorance* and *Affectation*.
3. *Conversation* and *Company*.
4. *Authority* and *Example*.
5. *Interest* and *Party*.
6. *A Vicious* and *Debauch'd Life*.

1. And First as to those *Prejudices* that are Deriv'd from *Education* and *Custom*. The First Impressions that are made upon the Mind in
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the Tender State of Infancy, strike so Strongly upon it, and sink so Deeply into it, that Nothing can, without much Force and Violence, Erase those Durable Characters. Let these *Sensitive Rudiments* be never so Wrong and Absurd, They will, if not timely Corrected, carry a Commanding Influence over all the Opinions and Conduct of Our Future Life; give a Taint to every Thought and Action, and make 'em either stand Approv'd, or Condemn'd, as the fall in with, or Impugn these Elementary Draughts of Our Knowledge: Which are often, tho' Falsly Appeal'd to by Sensual Men, as the Great Test of Reason, the Standard of Truth and Falshood, and as the *Lively Oracles* of God and Nature, set up in our Breasts, for the Last and Infalible Determination of all Doubtful Controversies. This many *Epicures* look upon as the Immutable *Rule of their Faith* and Assent, and will Credit Nothing else, tho' Recommended with the Highest Evidence of Revelation. Reason here Loses its Force, and Argument Recoils without Entrance. For when these *Original Prejudices*, begun by the Senses, and Improv'd by Villainous Instruction, have Crept into the unguarded Understanding, by Long Familiarity They Contract a Friendship with it, till at last They Cleave to, and are almost

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Inseparably United with it. Thus, when a Man has through a *False Education*, been long Train'd up in, and Devoted to any Opinion, and it is become *Habitual* to Him, it passes into a Second-Nature, which as 'twere extinguishes the First, by Superinducing a sort of Necessity of Acting according to its Motions. For tho' the Understanding may be sometimes Reluctant, yet when the Will is so Prepar'd by *Custom*, as to become Inflexible, the Other Faculties of the Soul are Resign'd to an Undisputed and Implicit Obedience. Thus Men Live and Believe as They are Taught, and owe their Religion to the Tenets imbib'd in their Early Years, and to the different Way and Fashion of their Country. They Grow like Plants as They are set, Partake of the Soil they Rise out of, and bring forth Fruit according to their *Radical Moisture*, and scarce ever wear out the Principles They were *first* season'd with. Certainly there cannot be a Greater Proof of the Insuperable Dominion, as well as strange Absurdity of these *Infant-Prejudices*, than that Irrefragable and Blind Zeal, wherewith Men of all Different Perswasions, and Religions in the World, as inconsistent with each Other, as GOD is with Falshood, Tenaciously Adhere to the most Irreconcilable Contradictions; and yet every One

thinking Himself in the Right, and his Adversary in the Wrong; as if there was no such Thing as Real Truth, or Reason in Nature. So deeply Rooted is the *Prejudice* of *Education*, so Despotick and Unquestionable the Authority of *Custom*, that it shall compel Men to swallow Traditional Nonsense and Lyes, tho' never so Gross and Impious; and make 'em afterwards as Impudent in Defending them, as They were at first Sottish in Embracing them.

2. But, Secondly, as *Prejudice* is the Effect of *Education* and *Custom*, so is it also of *Ignorance* and *Affectation*. The various Conditions and Stages of Men's Lives, join'd with the Obliquity of their Will, and want of a solid Regard to their True Interest and Eternal Welfare, Betray 'em into *Ignorance*; from whence, according to their particular Circumstances, *Peculiar Prejudices* flow. And a Ridiculous *Affectation* of an Imaginary Fame, leads Others into a Petulant and Heretical Singularity; which, as 'tis the Source of Unaccountable *Prejudices*, so those *Prejudices* produce as Wild and Incomprehensible Errors.

Those whom Providence has plac'd in a Lower Sphere in the World, whose chief Solicitude is to Provide for the Hard Exigencies of a Miserable Life, must have their Minds

as

as Humble and Narrow as their Fortunes; and owe the little Improvement of Both, to the Condescension of their Superiors, and consequently Think and Act as they are Directed at Second-Hand.

Others, that are Engag'd in a Tumult and Hurry of Business, scarce give Themselves Leisure to Retire into their Thoughts; to State their Inward Accounts, Settle *the One Thing Necessary*, and Sound the Truth and Certainty of their Principles. Their Minds are so Full with the Substantial and Engaging Concerns of this Life, that they find little Room for those of the Next. If their Affairs Increase Here, they trouble not themselves with the Expectations of Hereafter. Wealth, Honor, and Estates are their Aim; they Despise Contemplation and Knowledge, as *Pedantry* and Amusement, fit only for the Conversation of Scholars, and the Idle Speculation of Bookish and Melancholly Men. Money is not to be Got by *Syllogism*, and an Argument is *Worth* nothing, that will not serve to Promote Trade. If these Men have *Any* Opinions, they must take them upon Trust, without Examining their Credentials, and consequently Live and Dye in one continued Circle of *Prejudice* and Mistake.

Others,

Others, who Enjoy all the Noble Advantages of a Learned Education, and want neither Time, Friends, nor Abilities, to furnish 'em out for a strict and impartial Search after Truth, are either Carry'd off by Diversion, or Pleasure; or Industriously Avoid such a *Disagreeable Scrutiny*, as would Let 'em into a True Knowledge of themselves, and fill 'em with a Just Shame and Remorse, on the Odious View of the Folly and Iniquity of their Designs; and the Extravagant Waste and Abuse of those Excellent Gifts and Endowments, God and Nature had Enrich'd 'em with, for the Service and Honor, the Defence and Ornament of their Country and Religion. How Great Pity is it, that these Men will Form no Other Judgments, but such as are Suitable to their *Libertine* Course of Life, which makes 'em seek after Arguments to Defend, instead of Correcting it! They are contented with a Lazy and Supine *Ignorance*, to Know and Believe just what is in Fashion, and to *Subscribe the Articles* of Other's Faith with an *Implicit* Consent.

On the Other Hand, even *Learning* it Self, if not Regulated by Piety, Humility, and the True Fear of God, may not be without its *Prejudices* and Errors, into which some Vain-glorious Men, Thirsty of a Name, are Unfortunately

unately Mis-led, to its Great Dishonour. Hence some, that are wholly Govern'd by Singularity and Novelty, Affect what is *Abnormal* and Surprizing, They endeavour to Think out of the Way, and to shew their Wit in maintaining *Paradoxes*, scorn to go in the *Common Road* and Beaten Track with the Rest of Mankind. These *Patrons* of *Conjecture* and *Hypothesis*, are so Enamour'd with their Own New-fangl'd Conceptions, that They will Renounce their Religion, if it does not square with their Opinions, and sooner Quit the *Gospel* than their *Systems*. They will Impiously Dare to Prescribe Rules to Providence, and Constrain God to Work in their Own Ways and Methods; and Presumptuously set Bounds to the Infinite Power and Wisdom of the Almighty, and say, *Hitherto shalt thou Go, and no further*. Tho' They are never so fully Confuted, they will never be Convinc'd; They are Wedded to their Empty Curiosity, Embrace a Treacherous Fallacy, and Hold fast a Destructive Lye. What a vast Discredit and Mischief this has brought upon Learning and Religion, and how much it has Tended to Undermine and Subvert the Truth and Authority of the Holy Scriptures, by Solving the Great Miracle of the *Divine Creation* by the *Novel Schemes*, and Senseless *Theories*, of
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Humane Invention, and *Philosophy* *falsly* so call'd: and by Impiously Fathoming the Profound, and Myfterious Doctrines of Christianity, by the short Line of shallow Reason; We have felt by so sad an Experience of late, as one wou'd think shou'd be sufficient to Awaken the *Legislature*, to Punish and Prevent such Barefac'd and Presumptuous Impiety, and to Blast the Impudent Endeavours of these Arrogant and Self-conceited Opiniators.

3. Thirdly, Another Cause of *Prejudice* is *Conversation* and *Company*. I shall not trouble this *Venerable Assembly* with a Nauseous Detail of the Common Methods us'd to Debauch Men's Lives in *Private* Conversation, but shall rather chuse to Touch upon some more Notorious and *Publick* Instances, to the Scandal of the Present Age, of Men that make it their *Employment* to *Corrupt Youth* in their *Principles*, whereby They are Encourag'd and Confirm'd in their Profligate *Prejudices* against the *Establis'd Church* and *Government*. If a *Young Gentleman* does not *Correct*, He may at least *Divert*, the *False Notions* He has impress'd upon His Mind, whilst they lie *Dormant* in his Own Breast. But when He is drawn in, by these *Modern Achitophels*, into an Association of Sin, where their Business is to Improve His, and to Propagate their Own

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Seditious Opinions, Approbation will give New Life and Force to His Errors, and by Degrees *Cultivate* their *Growth* into a deliberate and settl'd *Maturity*. Shame may at first lay a Check and Restraint upon his Vicious Propensities, which Conversation and Number by Degrees Lessen, and at length Extinguish. 'Tis almost Impossible for *Innocence* to Breathe *Untainted* in an *Infectious* Air, or to preserve it self Chast and Undeild amidst the Insinuations, and Wiles of Subtle and *Designing* Men; who by Mis-representing Truth and Religion, under an Odious and Ridiculous Dress, by Scouting and Scoffing Vertue out of Countenance, by Impudent Harangues and *Panegyricks* upon *Lewdness* and *Profaness*, Set-off and Recommended with the false Embellishments of *Wit* and *Rhetorick*, *Address*, and *Complaisance*; Pretended *Counsel* and *Friendship*, Instill all Loose and Curfed Tenets into Unstable and Unwary Minds; and Inject the Principles of *Phanaticism*, *Deism*, and *Atheism*, and Sow the *Seeds* of *Damnation*, in a Corrupt and Perverted Judgment. With what Fatal Success These *Cabals*, for *Propagating* Sin, and *Societies* for *Debauching*, instead of *Reforming* *Manners*, have Planted Themselves up and down in the Kingdom; with what Industry and Diligent Application

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These *Apostles of Darknes*, and *Emissaries of the Devil*, have Pursu'd their *Hellish Cause*, is too Lamentably apparent, both from that Open *Profession* they have Dar'd to make of their Licentious and Intolerable *Heresies*; nay *Approbation* and *Countenance* they have receiv'd from some *Great Men*, as well as the Poysonous and Heterodox Opinions, and Lewd Lives of their *Patrons* and *Advocates*. A Crime, which as it surmounts all Sharpness and Severity of Expression to Describe, requires the utmost of Sharpness and Severity to Punish it! For 'tis of such a *Black* and *Flagrant* Nature, of such Pernicious and Detestable Consequence, both to *Church* and *State*, *Religion* and *Government*, that 'tis a Disgrace to *Both*, it shou'd Escape without Condign Vengeance in a *Christian* Dominion, which by Impunity may pull that Dreadful Vengeance down on its own Head, which is due to those *Insolent Malefactors*. But to leave this Grating Reflection and proceed. Where *Innocence* is thus got into the Enemy's *Quarter*, it must *Surrender* it self, or Expect to Find none. Which Suggests,

4. The Fourth Cause of *Prejudice*, Namely *Authority* and *Example*. These are as 'twere *Palpable* Arguments which Appeal to the Senses, They come Vouch'd with *Personal*

sonal and Visible Evidence, Convince by Matter of Fact, and seem not to leave the Judgment in the Suspence of Election. No Wonder therefore, That the Understanding shou'd Credit the Eye-sight, and not Distrust the Reports of Sense. So Powerful is the Cheat and Prejudice of Authority, it can scarce leave Room for Speculation, but Ratifies and Illustrates the Sophistry of Its Rules, by the Examples it Attedges of their Practice. But how Ridiculous and Inverted a Way of Reasoning is this, to Prove the Truth and Morality of any Man's Actions, by his Pretended Principles? Whereas We ought to Judge quite Contrary, and Prove the Truth and Morality of his Real Principles, by his Apparent and Express Actions. Yet however Absurd and Irrational this Maxim is, it has Mis-led more Men into Guilt, Error, and Prejudice, than any Fallacy besides, that puts upon Our Judgment. How Few are there in the World that know how to Distinguish betwixt Men's Honesty, and their Characters? Not the Vulgar only are Mistaken, with Outside Pomp and Figure, with the Appearances of Wealth and Grandeur, which like False Beauties, Glitter at a Distance: but even those of more Considerable Capacities, through an Over-candid Judgment, or a Latitudinarian Charity, think

it impossible, for Men of Parts and Learning, of Establish'd Fame, Eminency and Power, to *Apostatize* from Truth, or Espouse any False Opinions, or Doctrines. They think it as much want of *Sense*, as *Good Breeding*, to Question their Authority, which stands Confirm'd by the Venerable Seal of Dignity and Antiquity, and has been Continu'd down to them as an undisputed Title, which they have held Possession of through Age and Tradition. Thus Men Deceive themselves with *Instances* instead of *Reasons*, take their *Creed* by *Proxy*, as 'tis Dictated by their Mistaken *Parents*, *Magisterial Tutors*, or *Ecclesiastick Directors*; and Stake their Faith upon the *Suppos'd* Probity and Capacity, the Number and Integrity of their Leaders and Authors. As if Truth was to *carry it by the Poll*, and Religion was to be Decided by the *Majority of Voices*. To be Born down the Stream, and blindly follow the *Prescriptions* of Others, is almost the Inevitable Road to doing Ill. For the Multitude are generally Deceiv'd, and there's such an Universal Corruption in Morality, and Men's Vices ly so Intermixt with their Virtues, and so hardly to be distinguish'd, that *Precedents* are scarce ever to be Trusted, unless in Cases of Demonstrative Virtue and Equity, and sometimes in Matters of Indifference,

rence, Decency, or Fashion. Besides, there was scarce ever any Opinion Broach'd in the World, tho' proceeding from never so Craz'd a Brain, but has found some Men, either *Fools*, or *Knaves*, enough to Espouse it. Mankind Walk like *Beasts* in a *Track*, no Error ever wanted its Professor, no Professor his Disciples; for One *Bad Example* shall have Ten Thousand more *Sordid Imitators*, than a Hundred *Good Ones*: Especially if it proves,

5. Fifthly, To fall in with their *Interest* and *Party*, which carry an *Overbearing Prejudice* with it. When once Men have *Listed* themselves into a *Party*, they never consider the *Merit* of the *Cause*, but at all Adventures follow their *Ring-leaders*; Stick to their *Colours*, and Obey the *Word of Command*, let it be to the *Right* or *Left*. The Management of *Parties* being like that of *Making War*, wherein there is always a *False Reason* given out, to Justify the Proceeding; but the *True Cause* and *Reason* of *State* Suppress'd and Conceal'd. The Treacherous *Hook* must be Cover'd with a Specious Bait, and the Deadly *Pill* must be Artificially Gilt, before they can be Swallow'd, or do Execution. Hence these Skilful Incendiaries in Government, to make their Ungodly Stratagems and Revolutions pass upon Mankind, have Amus'd them
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with the *Kingdom of Christ, and the True Worship of God, the Defence of his Saints, and the Extirpation of his Enemies, the Vindication of Liberty and Property, the Abolishment of Heresy, Superstition and Episcopacy, the Publick Good and Salvation of Souls,* which are the Glittering Pretences, and Godly Trepan, with which Crafty Politicians, and Designing Knaves, Cajole and Delude the Credulous World, and *Sanctify* the most Abominable and Execrable Villainies. Whereas, God knows! There's Nothing meant by all this *Holy Jargon, and Scriptural Sham,* but to Cast a Mist upon Men's Brains, to Lead them *Blindfold* into the Devil's Snare, to Prevent their Repentance, and to Damn them with more Security. To Play upon their Faith with all the *Pharisaical Artifice and Legerdemain of Words,* and to Disguise and Consecrate *Avarice and Oppression, Ambition and Injustice, Murder and Rebellion, and even Regicide and Sacrilege,* under the Venerable and Sacred Name of *Conscience.* This is the Distinguishing *Dialect and Shibboleth of Faction and Sedition;* and truly 'tis an Amazing Consideration, what strange Power and Influence this *Enthusiastick Cant* has had in all the *Civil-Wars* and Disturbances of *Europe,* and Particularly in *Our Own Kingdome;* where-

wherein, like a kind of *Witchcraft*, (to the Infernal *Enchantments* whereof the Holy-Ghost has thought fit to Compare those of *Rebellion*) it Animated a Body of People into a *Religious Phrenzy*, to Act the most Astonishing Impieties: For God's Sake to Pull down his *Church*, Murder his *Anointed*, and to Lay a whole Nation in Blood and Ruine. And such is the Malignant Virulence, and Implacable Rancor of *Phanaticism*, which is Nothing else, but a most full and *Comprehensive* Combination of all Wayward and *Diabolical Prejudices* in One, that We can never be *Secure* from its *Restless* and *Embroiding Designs*: If the *Fruitful Monster* is *Lopt* in One Part, it *Sprouts* up in Another; and like the *Evil Spirit*, which Possesses it, can Appear in all Different *Forms*, to Act its *Illusions* upon Mankind. For if We were to Consider its Progress, in all that *Series of Rebellions*, from its *Odious*, and *Never-to-be-forgotten* *Era* of Transcendent Villainy, in the Year *Forty One*, We shall find the same *Jesuitical Principles*, like a *Plotter* in *Masquerade*, only Changing their Name, but carrying on the same *Machinations* and *Wicked Practices* in *Church* and *State*, to the Subversion of our Constitution in Both, down to this Present Day. An Argument One would have Wish'd had been thought Sufficient, to
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have Induc'd our *Wise Legislature*, to put them Both out of the Power of such Double-Dealing *Practical Atheists*, whose *Gain* is their *Godliness*, whose *Profit* is their *Religion*, and whose *Interest* is both their *God* and *Conscience*! Who can Betray, and Sell their *Saviour* for *Money*; and make the *Blessed Body and Blood of his Sacrament* the *Seal* and *Sanctuary* of the Worst of Iniquity! Men that have the Confidence to Own the *Stated Principle* of their *Communion*, an *Open* and *Avow'd Hypocrisy*! A Principle that ought to *Qualify* its *Professors* for a *Goal*, instead of a *Church*; Bring them to the *Scaffold*, instead of the *Altar*; or Advance them to *Haman's Punishments*, instead of his *Preferments*! It is, to say no more of it, such a *Prodigious Act* of the most *Audacious Villainy*, that it seems an *Equal Wonder*, that ever That, against which our *Saviour* Denounc'd so many Woes, shou'd want an *Humane Law* to Restrain it, and that We shou'd be the *Onely Christian Nation* in the World without it: Or, that the *Church* and *Kingdom* shou'd be *Deny'd that Law*, which can be the Alone Support and Defence against the Ruine and Subversion of Both, from These their *Sworn*, and for Ever *Irreconcilable Enemies*. But if these *Pious Hypocrites* must not meet with
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their Recompence in *This World*, they may rest Assur'd, they will not Fail of it in the *Next*; where they will find, to their Eternal Sorrow, without a Long, Habitual and Severe Repentance Here, that *God is not to be Mock'd*, that what they have Sown in *Diffimulation*, they shall Reap in sad *Earnest*; and that what is Begun in *Seeming Devotion* Here, will End in *Real Damnation* There.

But what is there that the *Infatuation* of *Prejudice*, *Interest*, and *Party*, will not Perswade Men to Do? If it can Prevail even upon Those, who *Pretend* to Support Our *Church* and *Government*, in Spight of Their *Oaths* and *Obligations*, to Betray them; and *Partially* to give up Both in favour of Those Men, who have *Plotted* their Destruction ever since they began first to Rend it with their *Unnatural* Schism; who Deny and Confound Our Holy *Orders*, Renounce Our *Sacraments*, Defy Our *Discipline*, Ridicule Our *Articles*, Scoff at Our *Priests*; and was their *Power* Equal to their *Malice*, wou'd *Down with 'em All even to the Ground*, and Annihilate the very Name and Being of Our Church! And are *These* then the Persons to be Caress'd? Are *These* the *Wolves in Sheep's Cloathing*, that are to be *Invited* and *Complemented*, even by Our *Superior Pastors*, into *Christ's Fold*, to Worry and De-

vour it? These are Strange Politicks! And whether they Savour not of the Refin'd Spirit of *Rome*, or *Geneva*, let any Man Judge; when They *Wisely* teach Us, to *Court* Our most *In-veterate Foes*, and to *Abuse* and *Sacrifice* Our Best and most Faithful Friends! To carry on the *Blessed* Work of *Occasional Conformity*, to *Prevaricate* and *Halt* betwixt the *Church* and *Conventicle*; and be *Asham'd*, or *Afraid* to Own Our True Principles! Upon what Bottom must the *Church* stand, when These are the Conditions and Terms of Our Communion! Will nothing but Impossibilities satisfy their Unreasonable Demands; to Reconcile *Light* and *Darkness*, Unite *Order* and *Anarchy*, and strike up a *League* betwixt *Christ* and *Belial*?

And yet This is thought sufficiently *Palliated* with a little *Popular Cant* of *Moderation* and *Comprehension*, *Christian Peace and Union*, *no Persecution of Tender Consciences*, and the mighty Fears of *POPERY*, and other such Base and False Insinuations against the *CHURCH OF ENGLAND*; as if Her Doctrines were too *High-strain'd*, and ought to have their *Rigor* and *Severity*, *Temper'd* and *Qualify'd*; or, as if they Tended to bring in That more than *Egyptian* Monster of *Idolatry* and *Superstition*! By the False Pretences of *Moderation* these Designing Men serve themselves in a *Twofold* Way,

Way, both upon the *Church*, to Amuse and Cast it into a *Dead Sleep*, and then like *Dalilah*, to let in the *Philistines* upon *Sampson*, by Widening a Breach in Her Constitution, first to *Weaken*, and then to Overthrow it: And on the *Dissenters*, to Sooth and Encourage them in their Sins, by Mitigating *Their's* and the *Church's Differences*; nay (which is more Astonishing) even by *Justifying* their Damnable Schisin. What have Such Men to Do with *Peace and Christian Union*? We may Learn this even from a *Jezabel*, That *Zimri* shou'd have *no Peace who Slew his Master*; and that we ought to Suffer for our Folly, if we are so Weak, as to *Trust* Those who never Fail'd of Betraying us when they were Trusted. *Comprehension* is so Nonsensical and Wicked a Scheme of Religion, and will Produce such a Destructive *Latitude* in it, that instead of Bringing the *Dissenters* in to the *Church*, it will carry the *Church* in to the *Dissenters*, into which it is utterly Impossible they ever shou'd come upon their *Own Principles*. And as for *Persecution of Tender-Consciences*, if the *Church's* Asserting Her own *Legal Rights* and Privileges must be Call'd so, I Appeal to the *Histories* of Our Kingdom, and even Those Written by their Own *Party*, Whether ever They gave the *Church* the Least *Favour*, or

Quarter, when they had Her under their Power. Or, whether the *Barbarous* and *Bloody* Usage of the Poor *Episcopal Church* in *Scotland*, may be call'd a *Persecution*, or a Treating it with *Tenderneß of Conscience*; and, whether That does not give us a Fair Warning, that This is onely a *Model* of the *Reformation* we must Expect from them Here. As for the Cry of *POPERY*, it has been always the *Trumpet* to All the *Sedition* and *Rebellion*, that ever Infested this Nation: It is the *Party-Word*, to *Exasperate* and *Frighten* the Rabble with *Groundless Jealousies* and *Fears*, against that *Eſtabliſh'd Church*, which is the Onely *Bulwark*, under *GOD* and *Providence*, against *Poperity* in the World. Yet ſuch is the *Intoxicating* Influence of *Faction* and *Prejudice*, it ſhall make Men Believe *Contradictions*; or, which is Worſe, *Contradiſt* and *Act* against their *Belief*! It ſhall make 'em the moſt *Slaviſh* and *Abandon'd Vaffals* to their *Interest* and *Party*, to *Preſerve* and *Promote* which, they ſhall *Root out* the very *Foundations* and *Principles* of *Truth* and *Honeſty* from their *Natures*, *Cancel* the *Diſtinctions* of *Good* and *Evil*, ſtand *Indifferent* to *Do* Any Thing, *Say* Any Thing, and in a Word, to *Be* Any Thing, but What they *Shou'd* Be. Now as Theſe *Prejudices* argue a very *Base* and *Diſhoneſt* Mind,

Mind, so they must very Often Result,

6. Sixthly from a *Corruption of Manners*, and a *Profligate Life*. A Man may, without doubt, by many Long and *Habitual Acts* of Sin, as much *Debauch* his *Soul*, as his *Body*; Bring as Fatal a *Distemper* on the *One*, as the *Other*; and as much *Impair* his *Judgment*, as *Weaken* his *Constitution*. For all Vice does *Naturally* Obscure and Pervert the Understanding, which is Willing to *Comply* with such *Principles* as will *Justifie* its *Actions*. And when once Lust has Conquer'd the Conscience, and it lies Stupify'd and Drown'd in Sensuality, the *Inward-Man* grows *Callous*, Harden'd against Remorse, Proof against Advice, or Rebuke, and Deserted by the Good Spirit of God, and given up to the *Bondage* of his own Passions, and the Dominion of the *Devil*. This is that Wretched and Deploable State of Mind which the Holy-Ghost Sets out by those Strong and Fearful *Metaphors*, of a *Brawny Heart*, as an *Adamant harder than Flint*, a *Conscience Sear'd with a Red-hot Iron*, *ὡς ἄδύκμιος*, a *Reprobate Mind*, and *ἐνέργεια πλάνης*, the Efficacious Power of Error, *That Men should Believe a Lye*, and *Rejoice in Iniquity*, having the Understanding Darken'd, being *Alienated from the Life of God*, through the Ignorance that is in them, because

cause of the Blindness, or Hardness of their Hearts, are past Feeling, having given Themselves over to Lasciviousness, to work all Uncleaness with Greediness. Eph. 4. 18, &c. Thus Vice may Destroy the Man long before his Death, Bury his Understanding before his Body, Eclipse his Reason, and Draw as it were an *Egyptian* Midnight upon his Soul. And when once the Understanding is thus *Suborn'd* by the Will, no wonder that it becomes the *Eccho* of its Dictates and Commands. Men may well be Suppos'd to *Think* according to their *Settled Practice*, and their *Lives* and *Principles* to hold a Correspondence.

Thus I have Trac'd our *Prejudices* up to their most Considerable Causes, and have Shewn how they Derive their Original from the Depravation of our Corrupted Nature, and are Woven into the very Body of our Constitution; that they Spring from the Disorder of the Imagination, and the Irregular Motion of our Passions; that they are made up of Pride, Ambition, and Self-conceit; Envy, Hatred, and Jealousy; Rashness, Turbulency, and Choler; Spleen, Moroseness, and Enthusiasm; Revenge, Lust, and Ill-Nature, *Imprinted* upon the Mind by a wrong Education and Custome; *Grounded* on Ignorance, Affectation,

tion, and Singularity; *Improv'd* by the Tempting Incentives of Ill Conversation; *Justify'd* by Authority and Example; *Propagated* by Interest and Party, and *Establish'd* by Immorality and Debauchery. Such a *Malignant Composition* of the most *Venemous Ingredients*, as are enough to Raise a *Plague* among Mankind; and were not God Infinitely Merciful, *Unpeople* the World! Wherein it bears so Absolute a Sway, that it seems to be the General *Informing Principle* which Actuates, Enlivens and Inclines all our Passions, Appetites, Deliberations, and Actions.

This, I Presume, I have in some Measure Prov'd: But will crave Leave to Illustrate it a little farther from the Last Consideration: Namely, the Mischief that *Prejudice* produces,

1. First in the Conduct of *Human Life* and *Conversation*.
2. Secondly in the Administration of *Justice*.
3. Thirdly in the Corruption of *Religion*.

1. And First as to the Ill Consequences it has upon the Conduct of Human Life and Conversation: Which will Appear a Double Way, Both with Regard to *Our Selves* and *Others*, in that it Hinders a Man from ever Arriving at a Just Knowledg of *Either*; and therefore,

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as He can never be sufficiently Humbl'd for his *Own* Infirmities, so on the Other Hand, He can never have a True Value, or Esteem, for the Virtues of his Neighbour. For when We are Prepossess'd with Odd Fantastical Notions, We put a Cheat upon our Selves, and Impose a Lye upon our own Understandings; and Industriously Avoiding to Examin and Look into our Inward Circumstances, Hide our Weaknesses, as much from our own View, as Others Discovery. Hence We grow *Wise in our own Conceits*, and become Positive, Peevish, and Assuming; Uneasy, not only to our Selves, but to all those We converse with: For, having Extinguish'd the Light of our own Reason, We endeavour to Put out the Eyes of our Brethren, and Sawcily Obtrude our Dogmatical Thoughts upon every Body; as if We had the Commission to Broach New Schemes of *Philosophy*, and the *Prerogative* of *Prescribing Faith* to the World. This is so wretchedly Forlorn a Condition, that it renders Us *Incapable* of ever *Reforming* our Errors; for We Expect the same Base *Flattery* from Mankind, that We give to our Selves; and *Pride* so Hardens Us against all wholesome *Advice*, that We scorn to Receive it from our *Friends*, much less will We *Condescend* to Learn any thing from our *Enemies*; and We had rather
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with *Abas* Lose our very Lives, than Listen to a *Micaiah*, *Prophefying Evil concerning Us* ! Thus as *Prejudice* Cramps, and Streightens the Mind, and renders Us Short-sighted, and Ignorant of our Selves, so does it no less Obstruct Us, in Forming a Just Sense, and Esteem of Other Men's Intrinick Worth, and Characters. For, let any One have an *Aversion* to his Neighbour, tho' never so Groundless and Trifling, how will this Eclipse his Merit ; and Prevent his Treating Him, not only with Candour, but even with Common Decency and Humanity ! How Difficultly will He be Brought to Allow any Perfection in Him ; and shou'd He afterwards have the Happiness of a nearer Access and Acquaintance, to shew Him the Error and Folly of his *Prejudice*, How hardly will He be Constrain'd to Forget, and Wear it off ! And (as there's Nothing so Aukward, and Contemptible, as Pride reduc'd to Shame) with what *Haughty Confusion* will he be Compell'd to Confess it, tho' He is Inwardly never so much Convinc'd of his Mistake ! On the Contrary, let a Man be but Prepossess'd in *Favour* of Another, his Judgment stands Brib'd, and *Retain'd*, having his *Person in Admiration because of Advantage*. He Views every Thing Magnify'd in his Reputation, and like

a *Fond Lover*, will Adore even Deformity; Injuring his very *Friend* with a Fulsom Commendation of those *Virtues* he has *Not*, and Awakening the Malice and Jealousy of his *Ene-mies* to Pry into, and Discover the *Real Faults* he has; which he is forc'd not only to *Blush* for, but even to *Justify*, and to Prostitute his own Credit, in Vindication of Another's. It may further be Observ'd, that according as any Man is Engag'd in a *Party*, or *Profession*, or lies under such Particular Circumstances in his Life and Character, he shall be More, or Less Obnoxious to the Insults of his *Adver-saries*, or Entitl'd to the Partial Favour of his *Friends*. What is it else that Suppresses Learning and Virtue, and Raises some Men *Unaccountably* to *Dignities* and *Preferments*, and Draws 'em up like *Fortunate Exhalations*, to Blaze in the *Firmament* of the *Church* and *State*, and oftentimes *Portend* the Disturbance and Downfal of Both? Such is the Spight, and Malice of Men of Different Employments, that when any One is by Fortune, or Providence, cast upon a *Profession*, he must not expect a Fair Treatment from those of Another, especially if Attended with Honor and Grandeur. And whoever in the same Profession Arises to a *Distinguishing Excellence*, must permit all those
below

Below him to View him with Regret, and an *Evil Eye*, and to Envy, and Calumniate those Transcendent Virtues they cannot Reach; which seem as much to Lessen and Reproach *Them*, as they Exalt *His* Due Praise and Glory. And such is the Misfortune, and Discouraging Curse of *True Merit*, that tho' it be be never so Conspicuous and Shining, if it wants the Recommendation and Assistance of a *Party*, it may for ever ly Neglected; Unrewarded, and *Bury'd* in a Modest and Humble Poverty. Whilst Vice and Ignorance Domineer and *Lord* it in Wealth and Title, That like the *Poor Man* in *Ecclesiasticus*, shall scarce be Promoted to the Lowest Place in *That City which he sav'd by his Wisdome*, because he is *Poor*. I shall mention but One more Instance of the Malignity of *Prejudice*, which 'tis not easy to Judge, Whether it proceeds from the most Ridiculous Folly, or most Daring Wick- edness, as being in One Single Act a Breach of all the Laws of *God, Nature, and Nations*. I mean those Impious, as well as Mistaken, Noti- ons, *Gentlemen* Maintain of *Honor* in *Duelling*, whereby they Superse- de all the Authority of Government, as if That was not a sufficient Guard for Right and Reputation, wrest the Sword of Justice into their Own Hands, Usurp-

ing the Vengeance due only to That and GOD, Palliating *Murder* under the Pretence of *Bravery*, and *Cool-Bloodshed* under Equity and Satisfaction.

2. But, Secondly, the Ill Effects of *Prejudice* are no less Pernicious in the *Administration of Justice*. For here it Confounds Right and Wrong, Annuls Property, Sets Fraud and Oppression, Extortion and Violence, above Innocence and Honesty; Makes a *Court of Judicature*, an *Asylum* of Villainy; the Tribunal, the Pest of the Kingdom; and the very *Law*, that was made for the Redress of Injuries, it Self the most Insupportable Injury. When GOD, who is the Sovereign *Law-Giver* and *Judge* of the *World*, Vouchsafes to give Us an *Idea* of his Immaculate Justice, 'tis by the Description of his *Impartiality*, that he is no *Respecter of Persons*. . And, in the First Court of Judicature that he Erected amongst Men, he Enacted it as the *Supream Law*, and as the Prime Rule, by which all Human Laws are to be Executed, *I Charge Your Judges Hear the Causes between Your Brethern, and Judge Righteously between Every Man and his Brother, and the Stranger that is with him. Ye shall not Respect Persons in Judgment, but Ye shall*

Thou shalt Hear the Small, as well as the Great; Thou shalt not be Afraid of the Face of Man, for the Judgment is God's. Thou shalt not wrest Judgment, neither take a Gift, for a Gift does Blind the Eyes of the Wise, and Pervert the Words of the Righteous. Which Injunctions we find Ratify'd by the *Apostle* in as Express Language, *If You have Respect to Persons, You Commit Sin, and are Convinc'd of the Law as Transgressors.* Deut. 1. 17
c. 16. v. 19
Jam. 2. 9.

Indeed there may be some Cases wherein a Judge, tho' Upright and Equitable in Himself, cannot Prevent all unjust *Partiality* in Others. 'Tis known, that in *Our Own Constitution*, He is Restrain'd and Regulated by the *Evidence* before him; and must Give *Sentence* according to the Force of the *Proofs*, and *Allegations* laid down. And tho' his Integrity is never so Clear, his Sagacity never so Penetrating, yet the Truth may, in Despight of Both, be Perverted, if a Malicious Accuser will Suggest any Sly Falshood, or an Impudent and Perjur'd Witness will Swear any Thing; or a Crafty and Insinuating Pleader will cast a False Glos upon any Cause, before an *Ignorant*, *Credulous*, or *Pack'd Jury*. *Bribery* and *Party-Revenge* will Over-turn Justice, Acquit Guilt, and Condemn Innocence, notwithstanding all Care and Circumspection. If

If in any Point our *Excellent Laws* may seem to be *Defective*, it may be Suppos'd to be in a *Sufficient Provision against Perjury*. For how many Courts furnish Us with Frequent Instances of *Suborn'd Witnesses*, That will Defy both *God* and their *Conscience*; who are bereft of all Sense of *Shame*, *Religion*, or *Fear*, and will be *Hir'd* for a Little *Money*, especially if to Serve their own *Malignant Faction*, to Swallow any Oath that can be *Invented*! And yet (which is a very Melancholly Reflection) our *Fortunes*, *Characters*, *Estates* and *Lives*, must Ly at the Mercy of these *Cursed Miscreants*, who may Ruine the Best and Greatest Man in the Nation, with the Little Hazard of the *Punishment*, and *Scandal* of the *Pillory*. Under Favour, There is not the Least Proportion betwixt that *Penalty*, which *Impudent* and *Over-Grown Offenders* have Learnt to Despise, and the Prodigious Sin, and *Irreparable Injury* and *Mischief* that Attends it. No Man's Life, or Reputation, are Secure from the Insolent Attempts of these *Insatiable*, *Mercenary Blood-Hounds*, whom the *Hebrew Law of Retaliation* can alone Restrain. Wherein it was Enacted by *GOD*, That if *A False Witness* rose up against any Man, to Testify against Him that which was
wrong,

wrong, that it should be done unto Him as He Thought to have done unto His Brother; that the Judge's Eye should not Pity, but Life go for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot. Deut. 19. 16, &c.

I shall not Presume to Direct my Superiors, but with Submission, in this *Perilous Case*, there cannot be too much *Equity* shewn; it may seem here Highly *Expedient* to Temper the *Rigor* and *Letter* of the *Law*; All *Circumstances* ought Sedately to be *Ponder'd*, and the *Whole Course* and Tenor of a Man's Life and Character, otherwise *Irreprehensible*, set in Opposition, to Counterballance the *Suspicious* Evidence given in of One *Single Action*. If ever a *Becoming Mercy* may be Allow'd to *Softens* Justice, in this *Case* it may be *Requisite* and *Praise-worthy*; Wherein, not only the *Sacred Dignity* of a *Whole Order* is concern'd, but every Man's Reputation, Dear as his Life, may be as *Equally* Struck at, as *Maliciously* Taken away. Otherwise, notwithstanding the Admirable *Contrivance* of Our Laws, and the Uprightness of those that Administer Justice, the very *Law it self* (I Dread to speak it!) may prove Un fortunately almost an *Inevitable Snare*: and Secret *Artifice*, Infidious *Virulence*, and Deep-working *Revenge*,
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drive out that *Old English Integrity, and Sincerity*, for which We have been ever so Justly Renown'd. But to Detain You no longer with a Digression upon this *Lamentable Case*, against which it may be Wish'd Our *Wise Legislators* will provide.

I intreat Your Patience, Lastly, To shew the Dangerous Consequence of *Prejudice in Religion*. And truly Here the *Malady* seems so Inveterate, that the *Patient* gives Himself over, and Nauseates and Despises both his *Remedy*, and *Physician*. When Men have Rais'd for Themselves, *New and Anomalous Plans of Religion*, Suitable to their Inclinations, and Agreeable to their Lives, they will *Wrest the Word of God* to Defend their Own *Inventions*, rather than *Relinquish* 'em. And 'tis very strange, considering the Plainness and Perspicuity of the *Holy Scriptures*, that there were never since the Foundation of Christianity, any *False Doctrines, Heresies or Schisms*, Broach'd or Propagated in the World, tho' never so *Extravagant, Shocking, and Inconsistent* with each other, but have Equally laid their Claim to the Inspir'd Writings for their *Justification*; and set up the *Gospel*, as the *Universal Standard* of their Truth and Authority.

This

This was the Fraudulent Stratagem of the *Grand Founder*, and Father of All *Falsbood*, the *Devil*, who thought himself Secure of Betraying the Very *Son of God* with Its Delusion; and by which the *Socinians*, who Copy so perfectly after Their *Master*, endeavour to Disprove His *Divinity*. And what Absurdity can be ever so Nonfensical, and Flagitious, that Men's *Prejudices* cannot enable 'em to Swallow; when through These, they shall Dare to *Counterfeit* GOD's *Commission*, to *BlaspHEME* His Holy *Inspirations*, to *Impeach* the *Divine Veracity* of Contradiction, to *Arraign* the *God of Truth* for *Falsbood*, and to Bring *Omniscience* to Seal to the *Forgery* of a *Lye*? For what else can all that Multitude of Opinions, that Distinguishes the several *Classes*, *Sects*, *Divisions*, and *Sub-Divisions* of Pretended *Christians* and *Churches* in the World be Call'd? Which are Drawn like so many *Lines* from a *Center*, all *Uniting* in the *Same Point*, yet *Separated* and Widening from each Other. Some Placing Religion in *Speculation* and *Mystical Vision*, Others in Meer *External Pomp*, and *Profession*, and not a Few in a Bold, Conceited, Ignorant *Confidence* and *Presumption*. One Exalting *Morality* above the *Gospel*, Another Intirely *Excluding* it. This Representing *Christi-*
G *anity*,

anity, as a *Commodious* and *Genteel* Institution, and Complying with our Appetites and Pleasures; and Another as a *Sharp, Rigid, and Melancholly Discipline*, wholly Incompatible with Human Life. *This*, by Indulging Men in Vice, making them *Libertines* and *Atheists*, *That*, by Setting up an *Impracticable* Virtue, *Quietists*, and *Enthusiasts*. Here We find a People holding Variety of *Sacraments* and *Orders*, There Others utterly Denying Both. Some Pretending the *Pope* as a *Supream Judge* of their *Faith*, Another Setting *Tradition*, and *Councils* above Him; And a Third Sort for Resting in the Suggestions of a *Private Spirit*. And all in their Way Assuming a Kind of *Infallibility*; as if *Truth* Chang'd its *Form* and Appearance according to the *Difference* of Men's *Humours*, or *Climates*. And truly he that Reads their *Histories* and *Controversies*, will find scarce any Thing Else, but a *Party-Prejudice* Running through them all. Thus every *Sect* has its *Particular Prejudice*, which Governs their Reason and Religion; It can make a *Jew* Crucify his *King* and *Saviour*; a *Mahometan*, and *Socinian*, Un-God him; a *Papist* Devour him; a *Lutheran* hold a *Vertual* and *Real*, and yet a *Local* Presence of *Christ's* Body in the Holy *Eucharist*; a *Calvinist* believe God
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from all Eternity, to *Reprobate* the whole World, but Himself and his Brethren; and an *Engliſh Fanatick* (the Greateſt Monster of 'em all!) in a *Sordid Imitation* of Him, Rend the Church into Schiſm and Diſtraction, and Anathematize *Biſhops*, to ſet up *Lay-Elders* and *Occaſional Conformiſts*. Thus Fataſly does *Prejudice* Miſlead Men into the moſt Damnable *Hereſy* and *Infidelity*; For *Errors in Judgment* will be found to Endanger Our Salvation, as much as *Errors in Practice*; and 'tis ſcarce Poſſible, there ſhould be *One* without the *Other*. And This St. *Paul* has given Us a Lively Example of in Himſelf, Who with an *Erroneous* and *Prejudic'd* Conſcience, as a Strict and Malignant *Jew*, might have Forfeited the Benefit of his *Perſecuted Saviour's* Sufferings, had not his *Saviour* Himſelf, by a *Miraculous* Mercy, Interpos'd for his Converſion.

Now, What an Infinite and Invaluable *Bleſſing* do We Enjoy; Who, by God's *Preventing Grace*, are *Baptiz'd*, and *Educated* in a Church, whoſe *Primitive Creeds*, *Orthodox Articles*, and *Charitable Diſcipline*, are the moſt Efficacious Means, either to *Anticipate*, or *Eradicate*, all theſe *Prejudices*! A Church, which if God, in his utmoſt Wrath, ſhould Permit its *Enemies* to *Subvert*, We may Juſtly

Conclude, that the *Great Day of Final Retribution* is Drawing near; and that Men's Sins and *Prejudices* are Ripe for *Divine Judgment*, and Call down Vengeance upon that Wicked Earth, in which *Scarce any True Faith shall be Found!*

To Conclude, Next to a Firm Adhesion to, and Unshaken Perseverance in, the Doctrine of This BEST of CHURCHES, which no Seducing *Prejudice* can Pervert; no Phanatick Enthusiasm Corrupt; no Superstitious Abomination Defile; and whose only Stain and Reproach are those *Double Apostates*, that Trim and Prevaricate with Her Communion, which must End in Her Dissolution: If any among Us, notwithstanding Her Excellent Rules to Prevent it, are Misled with *Prejudice*, as even the Best of Men may be Obnoxious to it, let Us Nicely and Diligently Examine into the *Nature, and Grounds* of Our most Holy Religion; which Consists, not so much in a Laborious Search of Learning, and an Accurate Skill in Distinguishing the Subtle Sophistry of Controversy, as in what the Scripture calls a Resign'd and Ready Will to *Believe and Obey*, whereby *We shall know of the Doctrine, whether it be of God*, by an Honest

neft Mind, and a *Pure and Humble Heart*, holding the *Mystery of Faith in a Good Conscience*; which if We put away, We fhall certainly fuffer *Shipwrack* in the Dubious Courfe of Our Salvation. Let Us Labour fo to Conquer Our Paflions, and particularly That Great *Leaven of Pride*, that *Ferments* them, that We may attain to that Habit and Perfection the *Apoftle* Describes, of having *Our Reason and Senses Exercis'd to Discern both Good and Evil*. Let Us Weigh, Meafure, and Compare One *Principle* with Another, and never Prefume to Settle any Thing as a *Principle* in Our Minds, but upon the Authority, and Conviction of *Reason*, and *Revelation*, the only fure Foundation We can Build upon. And to make thefe Our Endeavours Successful, We muft have a constant Application to the *Throne of Grace*, for the Divine Affiftance, to Supply the Defects of Our Nature, by the Gifts and Efficacious Succours of the Blessed *Spirit of Truth*, to Conduct Our Wandring Steps through this *Dark Vale of Sin and Mifery*, and to *Lead Us into that Truth* from which no Temptation may ever Seduce, or Divert Us.

Thus far it lies in Every One's Power to Correct, or Subdue his *Own Errors*; this is
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every Man's particular Care, and *Private Province*, to Amend what may Respect his *Own Life*. But those *Publick Causes* of *Prejudice*, which Affect the *Body Politick*, and Strike at the *National Interest* and Safety, call for the Assistance of the *Magistrate*, and the Power, and Execution of the Law, upon which They are such an Open Violation and Reproach.

Amongst which we may Single out, as the most Notorious, Those *Illegal Seminaries*, that are Planted up and down in Several Parts of This Kingdom, as 'twere so Many *Schismatical Universities*, Set up in Opposition against the ESTABLISH'D CHURCH, and These *Royal Fountains of Its Learning*, for the Education of Youth in all the Poysonous Principles of *Fanaticism* and *Faction*; and to Debauch Them with the Corrupted *Maxims* of *Republicanism*, which in Our Constitution has, and must for ever end in *Anarchy*, and Confusion. And is it not therefore *High Time* for the *Law* to take Cognizance of Such a *Growing Mischief*, which if Suffer'd to go on with Connivance and Impunity, will Gradually gather Strength, Rise into *Corporations*, and *Societies* of *Schism*, to Propagate a *Generation of Vipers*, that will Eat through the
very

very *Bowels* of Our Church, and Perpetuate Their *Dissension* to Posterity!

It is too Notorious, how Liberal the *Enemies* of Our Church and State have been, in Contributing to *Maintain* and *Support* Them; well Knowing, that They must Inevitably End in the Ruine of Our *Monarchical*, and *Episcopal* Government. This is a Sufficient Argument, how *Little* They *Deserve*, and how *Much* They will *Abuse*, Any *Indulgence* that is Granted Them! But These are such Sort of ACADEMICAL CONVENTICLES, as They never yet Had (and We Hope in God never will Have) Any TOLERATION for! Were it onely an Infringement upon the *Rights* and *Privileges* of *This Place*, Granted, Continued, Confirm'd, and Deliver'd down to It by the *Indisputed Authority*, and Various *Acts* of *Kings*, *Queens*, and *Parliaments*, it might be a very *Justifiable* Cause of *Complaint*, for the Redress of such an Insupportable Grievance. But This is a Transgression of a Much *Higher* Nature, 'tis no less than an *Usurpation* of the *Prerogative* of the *Crown* (which Our Wise *Senate* has Declar'd so *Sacred* and *Inviolable*) and which, if not speedily Prevented, will in Time Pluck it from Our *Prince's* Head. Upon which it
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can never Rest Safe, or Secure, but as 'tis Upheld by the *Principles* and *Doctrines* of the CHURCH OF ENGLAND, as Distinguish'd from All Other *Reform'd Churches*.

Doubtless out of These *Schools* and *Nurseries* of *Rebellion*, have *Spawn'd* That Multitude of *Faction*, *Heterodox*, *Atheistical*, *Lewd* Books, and *Seditious* Libels, which are every day *Publish'd* against *Monarchy*, and the Establish'd *Hierarchy*, and *Religion*, to the Encouragement of *Vice*, the Destruction of *Piety*, and the Scandal and Extirpation of Our *Law*, *Nation*, and *Government*. What *Church*, or *Kingdom* in the World, would Patiently *Endure* to See It Self thus *Provokingly* Affronted? And the Memory of the BLESSED MARTYR, the Greatest *Glory* and *Defender* of Both, made the Infamous Subject of Scorn and Drollery, whilst the *Last Branch* of the *Royal Family* is notwithstanding ——— Yet, GOD be Bless'd! *Flourishing* on the *Throne*! What can be the Meaning of Those *Justifications*, that are now every where Publish'd, of That *Horrid Rebellion*, both out of the *Press* (and, to Its Eternal Disgrace!) out of the very *Pulpit*; together with the Impudent *Burlesquing* the Dismal *Murder* of HER ROYAL GRANDFATHER, but to *Prepare* the
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the Nation to *Act* over the *Same Bloody Tragedy* Agen? If an *Heathen* Republick wou'd not Suffer the *Mysterics* of a *False Religion* to be *Profan'd*, What *Holy* Indignation, what *Zealous* Resolution, what *Ardent* Affection, Ought We to shew in the Defence of the Venerable *Mysterics* of Our *True Religion*, which is thus Openly Attack'd, with Reviling *Scoffs*, and Ridiculing *Blasphemy*! These are such *Crying Sins*, as are Enough to Sink Our *Place and Nation* into Everlasting Vengeance, if not Prevented by a Timely Execution of the *Law* upon such Enormous and Unheard-of Offences.

Consider therefore, MY LORDS, You that are the *Ministers of God*, and Bear not the *Sword in Vain*, that You are *Appointed as Revengers to Execute Wrath upon Those that do Evil*. Thus You may Avert the Judgments We have Just Cause to Fear, and Bring down a Blessing upon Our Government and Kingdom, and Establish Both in Peace, Happiness and Tranquility.

Now to the Great and Impartial Judge of the Secrets of All Hearts, with whom there is no Respect of Persons, unto Him that sitteth on the Throne, be Glory in the Church by Christ Jesus, throughout All Ages World without End.